

# The SWORD of the LORD

Edited by JOHN R. RICE.

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## Feeding the Five Thousand

By DR. CHARLES E. FULLER

(Preached on Old Fashioned Revival Hour and broadcast over a Chicago radio station February 6, 1949. Mechanically recorded for THE SWORD OF THE LORD.)

"When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten."—John 6:5-13.

This was a distressing situation. A great multitude was there on the hillside by the sea. There was no food in sight. One of the twelve, a cool, calculating businesslike disciple, figures out very quickly that it will take about two hundred pennyworth (about \$34 in our money) to buy enough bread for each of the multitude to have a little. Unbelief, like leaven, quickly spreads; and Andrew, according to verse 9, says, 'Well, Lord, there is a little lad here who has five barley loaves and two small fishes, but what are they among so many?'

But the Lord steps into the situation. I am mighty glad I have a Lord to step into any situation and every situation that confronts me. My heart goes out to you who are without hope and



Dr. Charles E. Fuller

## Dr. Bob Jones, Sr. Commends the Sword

(The following statement by Dr. Bob Jones, Sr., was given voluntarily at Siloam Springs, Arkansas, and mechanically recorded for THE SWORD OF THE LORD.)

"Nobody suggested that I do this—I just do it of my own accord. I have been out in the work for a long time. I have no ax to grind. I have no personal connection with THE SWORD OF THE LORD. Dr. Rice asks me for one of my sermons now and then and I send it to him. But I have been in a position, I think, to know conditions in this country about as well as anybody else. My work has taken me in all the states and in about thirty foreign countries. I go nearly everywhere. And I have been a pretty good observer. Any man who has held his own as long

as I have has usually gone along pretty well with the days in which he lives.

"In my lifetime, for fifty years I have known no paper that is doing as much along a certain line as THE SWORD OF THE LORD is doing. It is doing more to stimulate interest in soul winning than any periodical that has ever been printed in America in my lifetime. Now I say that deliberately.

"Now I tell you how I feel about THE SWORD OF THE LORD. Everywhere I go people tell me they read my sermons in this paper. I have had people talk about being saved through sermons in THE SWORD OF THE LORD. All over Canada they have said, 'I read your sermons in THE SWORD OF THE LORD.' I told here the other night how a colored woman in Atlanta, a maid in a hotel, and the housekeeper came to my room to tell me about how they read my sermons in THE SWORD OF THE LORD. What a

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Dr. BOB JONES, Sr.

## "THE THRONE OF GRACE"

A Sermon by CHARLES H. SPURGEON

Text—"The throne of grace."—Hebrews 4:16.

These words are found embedded in that gracious verse, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need"; they are a gem in a golden setting.

True prayer is an approach of the soul by the Spirit of God to the throne of God. It is not the utterance of words, it is not alone the feeling of desires, but it is the advance of the desires to God, the spiritual approach of our nature towards the Lord our God. True prayer is not a mere mental exercise nor a vocal performance, but it is deeper far than that—it is spiritual commerce with the Creator of Heaven and earth. God is a Spirit unseen of mortal eye, and only to be perceived by the inner man; our spirit within us, begotten by the Holy Ghost at our regeneration, discerns the Great Spirit, communes with Him, prefers to him its requests, and receives from Him answers of peace. It is a spiritual business from beginning to end; and its aim and object end not with man, but reach to God Himself.

In order to such prayer, the work of the Holy Ghost Himself is needed. If prayer were of the lips alone, we should only need breath in our nostrils to pray; if prayer were of the desires alone, many excellent desires are easily felt, even by natural men: but when it is the spiritual desire, and the spiritual fellowship of the human spirit with the Great Spirit, then the Holy Ghost Himself must be present all through it, to help infirmity, and give life and power, or else true prayer will never be presented, but the thing offered to God will wear the name and have the form, but the inner life of prayer will be far from it.

Moreover, it is clear from the connection of our text that the interposition of the Lord Jesus Christ is essential to acceptable prayer. As prayer will not be truly prayer without the Spirit of God, so it will not be prevailing prayer without the Son of God. He, the Great High Priest, must go within the veil for us; nay, through His crucified person the veil must be entirely taken away; for, until then, we are shut out from the living God. The man who, despite the teaching of Scripture, tries to pray without a Saviour insults the Deity; and he who imagines that his own natural desires, coming up before God, unsprinkled with the precious blood, will be an acceptable sacrifice before God, makes a mistake; he has not brought an offering that God can accept any

more than if he had struck off a dog's neck, or offered an unclean sacrifice. Wrought in us by the Spirit, presented for us by the Christ of God, prayer becomes power before the Most High, but not else.

In trying to speak of the text this morning, I shall take it thus: First, here is a throne; then, secondly, here is grace; then we will put the two together, and we shall see grace on a throne; and putting them together in another order, we shall see sovereignty manifesting itself, and resplendent in grace.

### I. A Throne

Our text speaks of a throne—"The Throne of Grace." God is to be viewed in prayer as our Father; that is the aspect which is dearest to us; but still we are not to regard Him as though He were such as we are; for our Saviour has qualified the expression "Our Father," with the words "who art in heaven"; and close at the heels of that condescending name, in order to remind us that our Father is still infinitely greater than ourselves, He has bidden us say, "Hallowed be thy name; thy kingdom come"; so that our Father is still to be regarded as a King, and in prayer

we come, not only to our Father's feet, but we come also to the throne of the Great Monarch of the universe. The mercy-seat is a throne, and we must not forget this.

If prayer should always be regarded by us as an entrance into the courts of the royalty of Heaven; if we are to behave ourselves as courtiers should in the presence of an illustrious majesty, then we are not at a loss to know the right spirit in which to pray. If in prayer we come to a throne, it is clear that our spirit should, in the first place, be one of lowly reverence.

It is expected that the subject in approaching to the king should pay him homage and honour. The pride that will not own the king, the treason which rebels against the sovereign will should, if it be wise, avoid any near approach to the throne. Let pride bite the curb at a distance, let treason lurk in corners, for only lowly reverence may come before the King Himself when He sits clothed in His robes of majesty. In our case, the king before whom we come is the highest of all monarchs, the King of kings, the Lord of lords. Emperors are but the shadows of his imperial power. They call themselves kings by right divine, but what divine

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50,000 Copies of  
THE SWORD OF THE LORD  
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## In Our Generation, Here Is Revival Hope

By DR. MERVIN E. ROSELL, Evangelist  
Rochester, Minnesota

"Oh Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."—Hab. 3:2.

We are living in a new day! We are tasting a wild, foreign-flavored, globe-girdling, radio-riding, sphere-shrinking, transitory madness that makes us grasp for the straws of theory and the tumbleweeds of phobias . . . while our young hearts long for something more solid and satisfying.

We are not satisfied with flash-plans; we demand faith. Synthetics cannot answer a soul-need. Silver wings, radio, video and atomic science have given us an age of power and speed BUT WE ARE STILL MEN . . . men like father and grandfather before us who knew frustration, failure and fear that ONLY GOD could alleviate.

Our generation has the overwhelming need and longing. God has the solution and the dynamic for victory, conquest, warfare and faith. We look to yesterday for grand banners, great conquest and historic miracles . . . and then believe God to match and outdo them TODAY. I believe God is preparing us for an irresistible sweep of revival victory.

"Power belongeth unto God" (Psa. 62:11). "And Jesus answering said unto them . . . ye know not the Scriptures, neither the power of God" (Mark 12:24). He is

"able to do exceeding abundantly, above all that we ask or think" (Eph. 3:20). Can God lie?

I am actually expecting REVIVAL! Not man-manipulated crusades or psychological campaigns, but REAL LIVING REVITALIZATION of faith, effecting areas of thought and nations of men with historic permanence. Christ Jesus is always the center of revival; the Holy Spirit is the Agent; the Word of God is the Message; preachers may be tools, but POWER belongs to God.

We shall see again the soulanguish of yesteryear, the wounded conscience, the sleepless nights, the heart-cries and groaning of deep conviction, the sobs and weeping of the lost. I see the cloud "the size of a man's hand." It is good news when men are DISTURBED ABOUT today's spiritual conditions.

Great Men Are Feeling the Need for Turning to God  
LISTEN TO THINKING MEN!

J. Edgar Hoover (FBI) says: "If there is any hope for the future of America . . . we as a nation must return to God and the practice of daily family prayer. Our

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Dr. Merv Rosell



## The Throne of Grace

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right have they? Common sense laughs their pretensions to scorn. The Lord alone hath divine right, and to Him only doth the kingdom belong. He is the blessed and only potentate. They are but nominal kings, to be set up and put down at the will of men, or the decree of providence, but He is Lord alone, the Prince of the kings of the earth.

"He sits on no precarious throne,  
Nor borrows leave to be."

My heart, be sure that thou prostrate thyself in such a presence. If He be so great, place thy mouth in the dust before Him, for He is the most powerful of all kings; His throne hath sway in all worlds; Heaven obeys Him cheerfully, Hell trembles at His frown, and earth is constrained to yield Him homage willingly or unwillingly. His power can make or can destroy. To create or to crush, either is easy enough to Him. My soul, be thou sure that when thou drawest nigh to the Omnipotent, who is as a consuming fire, thou put thy shoes from off thy feet, and worship Him with lowliest humility.

Besides, He is the most Holy of all kings. His throne is a great white throne, unspotted, and clear as crystal. "The heavens are not pure in His sight, and He charged His angels with folly." And thou, a sinful creature, with what lowliness shouldst thou draw nigh to him. Familiarity there may be, but let it not be unhallowed. Boldness there should be, but let it not be impertinent. Still thou art on earth and He in Heaven; still thou art a worm of the dust, a creature crushed before the moth, and He the Everlasting; before the mountains were brought forth, He was God, and if all created things should pass away again, yet still were He the same. My brethren, I am afraid we do not bow as we should before the Eternal Majesty; but, henceforth, let us ask the Spirit of God to put us in a right frame, that every one of our prayers may be a reverential approach to the Infinite Majesty above.

A throne, and therefore, in the second place, to be approached with devout joyfulness. If I find myself favoured by divine grace to stand amongst those favoured ones who frequent His courts, shall I not feel glad? I might have been in His prison, but I am before His throne; I might have been driven from His presence for ever, but I am permitted to come near to Him, even into His royal palace,

into His secret chamber of gracious audience, shall I not then be thankful? Shall not my thankfulness ascend into joy, and shall I not feel that I am honoured, that I am made the recipient of great favours when I am permitted to pray? Wherefore is thy countenance sad, O suppliant, when thou standest before the throne of grace? If thou wert before the throne of justice to be condemned for thine iniquities, thy hands might well be on thy loins; but now thou art favoured to come before the King in His silken robes of love, let thy face shine with sacred delight. If thy sorrows be heavy, tell them unto Him, for He can assuage them; if thy sins be multiplied, confess them, for He can forgive them. O ye courtiers in the halls of such a Monarch, be ye exceeding glad, and mingle praises with your prayers.

It is a throne, and therefore, in the third place, whenever it is approached, it should be with complete submission. We do not pray to God to instruct Him as to what He ought to do, neither for a moment must we presume to dictate the line of the divine procedure. We are permitted to say unto God, "Thus and thus would we have it," but we must evermore add, "But, seeing that we are ignorant and may be mistaken—seeing that we are still in the flesh, and, therefore, may be actuated by carnal motives—not as we will, but as Thou wilt." Who shall dictate to the throne?

No loyal child of God will for a moment imagine that he is to occupy the place of the King, but he bows before Him who has a right to be Lord of all; and though he utters his desire earnestly, vehemently, importunately, and pleads and pleads again, yet it is evermore with this needful reservation: "Thy will be done, my Lord; and, if I ask anything that is not in accordance therewith, my inmost will is that Thou wouldst be good enough to deny Thy servant; I will take it as a true answer if Thou refuse me, if I ask that which seemeth not good in Thy sight." If we constantly remembered this, I think we should be less inclined to push certain suits before the throne, for we should feel, "I am here in seeking my own ease, my own comfort, my own advantage, and, peradventure, I may be asking for that which would dishonour God; therefore will I speak with the deepest submission to the divine decrees."

But, brethren, in the fourth place, if it be a throne, it ought to be approached with enlarged expectations. Well doth our hymn put it:

"Thou art coming to a king:  
Large petitions with thee  
bring."

We do not come, as it were, in prayer, only to God's alms-house where He dispenses His favours to the poor, nor do we come to the back-door of the house of mercy to receive the broken scraps, though that were more than we deserve; to eat the crumbs that fall from the Master's table is more than we could claim; but, when we pray, we are standing in the palace, on the glittering floor of the great King's own reception room, and thus we are placed upon advantage ground. In prayer we stand where angels bow with veiled faces; there, even there, the cherubim and seraphim adore, before the selfsame throne to which our prayers ascend. And shall we come there with stunted requests, and narrow and contracted faith? Nay, it becomes not a King to be giving away pence and groats, He distributes pieces of broad gold; He scatters not as poor men must, scraps of bread and broken meat, but He makes a feast of fat things, of fat things full of marrow, of wines on the lees well refined.

When Alexander's soldier was told to ask what he would, he did not ask stintedly after the nature of his own merits, but he made such a heavy demand that the royal treasurer refused to pay it, and put the case to Alexander, and Alexander in right kingly sort replied: "He knows how great

## Dr. Bob Jones Says:

One day during the summer months when my son, Dr. Bob Jones, Jr., president of the university, was away and I was in my office, the Director of Admissions brought to my desk a handful of applications from wonderful young people in many sections of the country. She said, "Most of these are able to pay in full, but some of them say they cannot come without some help." We looked over the applications and the transcripts of credits. We noticed that some of the students that said they would have to have financial help had just as good records as the ones that did not need any help, and some of the students who needed help seemed to have greater possibilities for Christian leadership. To be perfectly frank, we were put on the spot. We have a big burden carrying the operating overhead of the university. Food is high. It takes a great deal of money to pay the teachers' salaries. The property has to be kept up. We do not know just what prices will be this coming year in comparison with last year. All these things kept going through our mind. We are human like everybody else. We want to pay our bills. We want the institution to get along all right financially. We want to keep the respect of the business men of the community. We are running a Christian institution and we do not wish to have the testimony of the school hurt because we cannot meet our obligations. These thoughts passed through

our minds. But there were the applications—some from students from well-to-do homes, and some from students whose people were not able to pay in full. I made up my mind to trust God and to trust the Christian friends who trust the same God we trust. So I told the Director of Admissions, "Take the applications as they come. Don't give any boy or girl with money any advantage over any boy or girl who has not all the money necessary. I believe the Christian people in this country have enough grace and enough appreciation of the work Bob Jones University is doing in training Christian leaders to stand by us and help us with our Student Loan Endowment Fund." So, my friends, we are trusting you. Don't let us down. We have taken on a rather heavy burden for the next few months; and if you do let us down, it is going to be bad for us. But you will not let us down. We have confidence in you to believe that you Christian friends will invest enough money in this Student Loan Endowment Fund to see to it that our faith is vindicated for the first semester of this 1949-50 school year at Bob Jones University. We thank all of you for what you have done in the past and we are counting on your help at this time. You will do it, I am sure. So let us hear from you. Thank you and God bless you.

BOB JONES, Founder,  
Bob Jones University  
Greenville, S. C.  
(Advertisement)

Alexander is, and he has asked as from a king; let him have what he requests."

Take heed of imagining that God's thoughts are as thy thoughts, and His ways as thy ways. Do not bring before God stunted petitions and narrow desires, and say, "Lord, do according to these," but, remember, as high as the heavens are above the earth, so high are His ways above your ways, and His thoughts above your thoughts, and ask, therefore, after a God-like sort, ask for great things, for you are before a great throne. Oh that we always felt this when we came before the

throne of grace, for then He would do for us exceeding abundantly above what we ask or even think.

And, beloved, I may add, in the fifth place, that the right spirit in which to approach the throne of grace is that of unstaggering confidence. Who shall doubt the King? Who dares impugn the Imperial word? It was well said that if integrity were banished from the hearts of all mankind besides, it ought still to dwell in the hearts of kings. Shame on a king if he can lie. The veriest beggar in the streets is dishonoured by a broken promise, but what shall we say of a king if his

word cannot be depended upon? Oh, shame upon us, if we are unbelieving before the throne of the King of Heaven and earth. With our God before us in all His glory, sitting on the throne of grace, will our hearts dare to say we mistrust Him? Shall we imagine either that He cannot, or will not, keep His promise? There, surely, is the place for the child to trust its Father, for the loyal subject to trust his monarch; and, therefore, far from it be all wavering or suspicion. Unstaggering faith should be predominant before the mercy-seat.

Only one other remark upon this point, and that is, that if prayer be a coming before the throne of God, it ought always to be conducted with the deepest sincerity, and in the spirit which makes everything real. If you are disloyal enough to despise the king, at least, for your own sake, do not mock Him to His face, and when He is upon His throne. If anywhere you dare repeat holy words without heart, let it not be in Jehovah's palace. If I am called upon to pray in public, I must not dare to use words that are intended to please the ears of my fellow-worshippers, but I must realize that I am speaking to God Himself, and that I have business to transact with the great Lord. And, in my private prayer, if, when I rise from my bed in the morning, I bow my knee and repeat certain words, or when I retire to rest at night go through the same regular form, I rather sin than do anything that is good, unless my very soul doth speak unto the Most High. Dost thou think that the King of Heaven is delighted to hear thee pronounce words with a frivolous tongue, and a thoughtless mind? Thou knowest Him not. He is a Spirit, and they that worship Him must worship Him in spirit and in truth.

Beloved, the gathering up of all our remarks is just this,—prayer is no trifle. It is an eminent and elevated act. It is a high and wondrous privilege. Under the old Persian Empire a few of the nobility were permitted at any time to come in unto the king, and this was thought to be the highest privilege possessed by mortals.

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## 1,000 Ministerial Students to Study "The Sword of the Lord" Sermons Weekly

"THE SWORD OF THE LORD" PUBLISHES WEEKLY ONE CLASSIC SERMON BY A DEAD PREACHER, ONE SERMON BY STRONG PRESENT-DAY PREACHER, BESIDES SPECIAL SERMONS AND ARTICLES BY EDITOR, ASSOCIATE EDITOR AND OTHERS, FOR 36 WEEKS

By the Editor

Elsewhere in this issue you will read a remarkable testimony by Dr. Bob Jones, Sr., founder of Bob Jones University, as to the influence and blessing of THE SWORD OF THE LORD. Among the approximate 3,000 students at Bob Jones University, there will be about 1,000 ministerial students this year, as last year. These ministerial students will be required to read sermons in THE SWORD OF THE LORD for 36 weeks, the full school year. Each week they will analyze the sermons and thus learn what they can about great preaching. Nowhere else in the world, as far as we know, does a Christian magazine specialize in publishing great Bible preaching as does THE SWORD OF THE LORD.

We have decided to publish each week for 36 weeks one strong sermon by an old-time preacher who had the evangelistic heart. Famous men like Billy Sunday, D. L. Moody, R. A. Torrey, Charles H. Spurgeon, John Wesley, Jonathan Edwards, J. Wilbur Chapman, Gipsy Smith, L. R. Scarborough, George W. Truett, Sam. Jones, George Stuart, and many others will be represented. Then each week we will try to publish one strong sermon by a representative gospel preacher now living. Then there will be sermons by the editor, associate editor and other special articles all along, and sermons by evangelists cooperating with THE SWORD OF THE LORD. You know that we usually have three full-length messages in THE SWORD OF THE LORD.

Last week we ran a sermon by D. L. Moody, the week before one by Billy Sunday. This week

we run a sermon by Charles H. Spurgeon.

Think what a marvelous opportunity it is to read in THE SWORD OF THE LORD each week a sermon by a famous preacher now dead, as well as sermons by the living. Nowhere else could you read each week a classic sermon, a famous, greatly-used sermon by the pulpit masters, by Spirit-filled soul winners of the past.

Less Than 1c Each for Famous Sermons—\$1 for 8 Months

The SWORD is now beginning a campaign to raise its subscription list to 75,000 paid circulation. The regular price of THE SWORD OF THE LORD is \$2 a year (\$2.50 in Canada and foreign countries). During this special campaign the subscription price will be \$1 for 8 months. For each ten subscrip-

tions at this rate, we will give the editor's new book, 437 pages, on The Power of Pentecost, soon to be off the press. For Canadian and foreign subscriptions, the same rate prevails except that THE SWORD OF THE LORD will be sent for 6 months instead of 8 months for \$1.

Think what this means! You can send THE SWORD OF THE LORD for 8 months, 35 weeks, for only \$1. In 36 copies of THE SWORD OF THE LORD there will be more than one hundred sermons. So the sermons in THE SWORD OF THE LORD will cost less than 1c each. All the reports of revivals, all the stories of happy conversions, all the Bible questions answered, all the other articles besides sermons will be extra.

We ask all who will to join in to make THE SWORD OF THE LORD the greatest single influence among Christians in America for revival and soul winning. Send ten subscriptions if possible. \$10 will send THE SWORD OF THE LORD to ten families for 8 months, 35 weeks, each. You will get free the large \$3 book, The Power of Pentecost. In ten families, probably forty or fifty people would read THE SWORD OF THE LORD each week, month after month. What a blessed opportunity to spread the gospel, to start revival fires, to lead Christians to consecration and soul winning!

In Jesus' name, send your subscription list as soon as possible. Send it to at least one today; send it to ten if possible. Please mark each subscription "new" or "renewal." See the subscription blank in this issue. Address all subscriptions to THE SWORD OF THE LORD, 214 West Wesley Street, Wheaton, Illinois.

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## In Our Generation, He Is Revival Hope

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nation is sadly in need of rebirth of the simple life—a return to the days when God was a part of each household." Columnist H. I. Phillips scorchingly writes: "What the world needs more than atomic bomb defenses is a consecration of the church, college, school and fireside to the tremendous job of arousing a deep and sincere regard for religious values, and a return to the era when men of God were vital leaders of their flocks, pounding home the eternal verities, never kowtowing to the thin skins . . . and talking turkey every Sunday . . . a return to prayer in the devout clear-toned fervor of our forefathers."

Minnesota's beloved Governor, Luther W. Youngdahl, pointedly states, "It is evident we are paying a terrible price for the lack of true religious faith. Yet Christianity stands ready with the answer to man's problems and doubts, just as it has for two thousand years."

God's promises were never more sure! The time for revival was never more ripe. The attitude of thinking people in all spheres was never more receptive. Troubled men in a troubled world are READY for God's answer!

A few months ago I sat with one of Mr. Churchill's colleagues in the British Parliament. What he told me as I sat with him in the House of Commons tear room made my heart leap. His was the testimony of real, living faith in Jesus Christ and a desire that the youth of Britain see "a revival such as we had in Wesley's day."

A few weeks ago I was in Hollywood, California. 160,000 "small-fry" who belong to his "fan club" will be glad to know that Roy Rogers had recently made public confession of Christ as his Saviour in the Fountain Avenue Baptist Church under the preaching of Dr. Jack MacArthur. What an area of youthful thought he can effect for Christ!

A few days ago I sat with a key doctor in the Clinic who urged me on in the effort of evangelism on the basis of the devastating facts presented by the social, mental and physical problems of a people who "need a revival of faith to cure the ills of life."

### Great Revivals Every Century

It is GOOD news that God has never left a century of history without REVIVAL FIRES. Let me remind you of the last five centuries of time: the sixteenth had its Martin Luther and the great Reformation; the seventeenth was swept with the revival preaching of Milton, Owen, Bunyan and Baxter; Wesley, Whitefield, Edwards and other tremendous truth-teachers lifted the revival torch of the eighteenth; the nineteenth admittedly had its faith-frustrators, Paine, Voltaire and Rousseau who fired vocal volleys but could not hinder the holy fire of revivalists Hill, Beecher, Nettleton, Moody, Spurgeon, Finney and others; the twentieth century, having tested the shifting sands of cold intellectualism, experimental behaviorism and brittle liberalism, is now READY FOR ITS WARM SWEEP OF SPIRITUAL REBIRTH AND GOD'S GOOD HAND OF GRACE TO HEAL ITS TROUBLED HEART. Where else can a century that has spent half its life sampling materialism's mundane methods and finally realizing its heart is more important than its hand, turn . . . but to God! History demands this trend.

### The Blessed, Permanent Results of Revival

It is GOOD news to learn that real revivals leave lasting effects. The Wesley revival left not only the millions of followers who constitute the Methodist Church; but also the Wilberforce anti-slavery movement, the John Howard prison reform, the Robert Raikes Sunday School movement and the William Carey missionary trend. What shall we do about minority groups? History says REVIVAL is the answer. What

shall we do about that burdening social problem? Yesterday says REVIVAL is the answer. What about juvenile dilemma? REVIVAL brought Raikes the answer for his day. What in the world shall we do with the overwhelming problems of the whole world? In the throbs of REVIVAL, Carey had God's answer for his job for his day: "Attempt great things for God. Expect great things from God." A spiritual awakening effecting the hearts of a nation's people will GIVE BIRTH TO MULTIPLIED SOLUTIONS IN EVERY SPHERE. Christianity's crusades are not temporary baths to wash a surface stain. God-given awakenings, in answer to the crying demand of human need and willingness, are trend-turning times of major adjustment in a generation's graph of grace.

### Some Examples of Blessing

Preaching present facts. Facts mold opinions. Opinions crystallize into principles. Principles provide action. Action NOW can change the course of the history of the world. Entire cities have already felt the lifting power. Rally the preachers and leaders for the GOOD NEWS.

Dr. Hyman Appelmann could tell of Philadelphia; Evangelist Billy Graham of Augusta; Shuler of Phoenix; Wilson of Grand Rapids; Savage of Montreal and Ottawa; Cook of Toronto; others could tell of entire areas moved for God in OUR day. I thank God with these men for the GOOD NEWS of revival. Eighty-five churches united in San Diego and allowed me to preach without restriction until God sent such conviction of soul that the three months that now have followed the crusade are still months of harvest daily in the churches. The Pasadena pastors met on their knees daily for two and one-half years. How God met us there after such preparation! In Europe, in Africa, in South America I have seen God work miracles. It is not uncommon these days to see 500 or 1,000 weeping people on their faces before God sobbing for revival in the quiet earnestness of heart that presages dawn days of hope!

### Dr. Torrey's Prescription for Revival

It is GOOD NEWS to learn the simplicity of God's demands for revival preparation. On the foundation of II Chronicles 7:14's applied truth, Dr. R. A. Torrey wrote with holy audacity: "I can give a prescription that will bring revival to any church, community or city on earth. 1. Let a few Christians get thoroughly right with God themselves. This is a prime essential. If not done the plan will fail. 2. Let them give themselves to prayer for revival until God opens the heavens and comes down. 3. Let them put themselves at God's disposal to use as He sees fit in winning others to Christ. That is all. This is sure to bring revival. I have given it around the world. It has been taken by many churches and communities and in no instance has ever failed. It cannot fail. God give us the courage to TEST THE TRUTH!

Here is GOOD NEWS! Five or more phases of preparation are already at work to prepare our hearts for the greatest spiritual awakening of any age, if we will meet God's conditions and challenge. We have known the greatest war. We have made the greatest scientific advance. We have invented the greatest means of concentrating attention on the prime trouble zones of our day. We have gathered the interest of more people around fewer items of major news at one time than ever before! Is it not time we were astute enough to realize that with such concentration of thought, we have a revival potential greater than any in history! That should be GOOD news.

A treasured hour was mine recently when I sat with Mr. Joseph Steele at luncheon in Philadelphia. He was the chairman of Billy Sunday's greatest campaign. He

gave six months of his time and multiplied years of business acumen to prepare this evangelistic effort. Between bites, he leaned over again and again (his whitened hair brushing my ear) to brief me on the facts: "Billy was here preaching for eleven weeks . . . 146 meetings . . . over two million people heard him . . . the tabernacle seated twelve thousand . . . 50,000 men were in the Bible classes . . . FORTY-FIVE THOUSAND HIT THE SAWDUST TRAIL . . . we had five thousand cottage prayer meetings before the evangelist arrived in Philadelphia . . . we'd have had a revival, I think, even if Billy could not have gotten here!" Such was the preparation in a city a generation ago.

Today we must prepare nationwide. And God has raised up such preparation!

### Five Phases of Present-Day Christian Life That Are Signs of Revival

1. That man is alive today who has preached to more people than any man in history. I was honored to have him "drop in" at a recent city-wide campaign. The thousands of people in that vast College Auditorium demanded that he sing "Heavenly Sunshine." You know his name! A hushed audience heard that familiar radio voice make its appeal for their earnest prayer support of our evangelistic ministry there. Dr. Charles Fuller and scores like him have prepared the soil in every dial-turning community of the world for REAL REVIVAL.

2. More than a thousand young mothers (with leaders of Child Evangelism and other similar groups) have decided to do something definite about reaching THIS GENERATION for God. The famed revivalists of any day never drew such a crowd as pack into the home-classes across the nation each week. I talked Christ with about 2,000 of them in one community alone. These young, fervent converts form the phalanx of a children's revival that recalls the historic Children's Crusades.

3. Articles constantly ink the pages of current periodicals and papers with the exploits of key business leaders who have found success by the simple expedient of faith in the Lord Jesus Christ. Their testimony and its impact form a phase of revival preparation necessary to expedite the swift program of evangelism geared to God's tempo.

4. Often I have stood with brokenhearted missionaries at some terrific impasse, which yesterday was insurmountable. Today, from the sorry devastation of the last conflict, we have salvaged items of scientific achievement which make possible the reaching of the entire world in our generation. Missionary advance has never been more opportune.

5. In analyzing the date-line of decision in the lives of a vast area of people, we conclude that most men are more ready to be moved by God in their "teens and twenties" than at any other period. Therefore any over-all preparation for revival must include the youth. If it did not seem so unnecessary to retell the story, I could not confine myself to this paragraph in recounting the GOOD NEWS of the meteoric rise of a youth evangelism that has conquered Coliseums with its crowds, frightened fearful faithfulness with its fervor, moved musty walls of methods outmoded to stand today saliently singing the story of Salvation! Youth for Christ and kindred movements have walked the halls of our schools, stirred the hearts of our churches, satisfied the homes of praying parents and prepared YOUNG HEARTS THE WORLD OVER for the coming days of even more serious searching of soul that comes with a Heaven-born Spirit-born, irresistible REVIVAL.

I'm expecting REVIVAL. These five phases and many others indicate the approaching time when astonished and calculating men will cry, "What hath God wrought!" I know the dark background is evident. Now stand aside and watch the MASTER ARTIST paint the flaming foreground of revival fire, with the swift brush of Holy Spirit power.

## Feeding the Five Thousand

(Continued from Page 1)

without Christ and without God because you do not have Christ to step into the situation when it becomes distressing. No wonder some people take their own lives—under a load of sin, without hope, and with no one to whom they can turn. I want this great audience and you Christians in radio audience to pray that the Holy Spirit may cause hundreds who are in darkness and without hope to turn to the radio and listen to this sweet message out of God's Word.

### One Boy Gave All He Had

First, we have the lad's sacrifice. The lad gave all to the Lord. In verses 10 to 12 we have the Lord's sustenance, and then in verse 13 the laden surplus. In these few verses, especially verses 10 to 13, we find a gold mine of spiritual wealth. It is a section of God's Word full of spiritual reproof, correction and instruction.

How beautiful, how sweet to realize that over against the dark background of a distressing situation, (beginning with verse 10) the Lord Jesus steps into the picture, takes complete charge and issues certain commands. And the distressing situation (verse 7) where Philip says, "... that every one of them may take a little," changes to "they [all] were filled" (vs. 12), besides twelve basketfuls of fragments over and above. Surely our Lord is exceeding abundantly able to do above all that we ask or even think!

### Obedience Is the Road to Blessing

Right here in verse 10 is one of the foundational lessons of spiritual blessing. This is the door that unlocks the spiritual treasurehouse of blessing. To the hungry multitude Jesus said, "Make the men sit down." He does not chide the disciples for expecting so little or talk about the five barley cakes and two

fishes being so little among so many. He steps into the situation, and over against the background of unbelief He issues a command. Christ's love and concern over our welfare is never chilled by our unbelief or weakness of faith or by our ingratitude. Christ is patient, longsuffering, ready to bless.

But naturally the question arises: why the command to make the men sit down on the mountain side? Why ask them to do that? There was no bread in sight except five barley loaves and two small fishes.

But our Lord gave the command. "He is the King and He is to be obeyed. We do not have here any record of the disciples' arguing with the Lord and asking why, although their thoughts may have been along that line. Why ask the men to sit down? I will tell you why: Christ commanded it. Christ commands; it is ours to be obedient.

What about Noah's building the ark? Noah was obedient to God's command, for in Hebrews 11:7 we read: "By faith Noah, being warned of God [how gracious it was of God to warn Noah] of things not seen as yet, moved with fear [or reverence], prepared an ark to the saving of his house."

The faith of the disciples here on the mountain side in John 6 had failed. Now listen: obedience (Continued on Page 4)

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## Feeding the Five Thousand

(Continued from Page 3)

to God's command is the door to redeemed and restored faith. Right there is where so many of you have failed. If your faith is a weak, smoldering, smoky sort of bonfire faith, with no praise, obedience will rekindle your fire and cause you to be a bright and shining witness, a flaming evangel. Obedience to God's Word strengthens and increases your faith. So in verse 10 we are told that the men sat down.

Notice that Jesus began to dispense His blessings after obedience. Spiritual blessings always fall as a direct result of obedience. Here is the great spiritual law: obedience first; spiritual blessings second. Some, I am afraid, are wanting spiritual blessings without being obedient to God's Word. John 7:17 says, "If any man will do his will, he shall know of the doctrine." "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (John 14:21). Do you look for the Lord's manifestations, and they do not appear? Well, wherein have you been disobedient?

### Man Must Rest Fleshly Activity to See God Work

I know this message hits every one of us. Then go back, as Abraham had to go back to Bethel. Go back, confess your sins, be restored and walk in obedience. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

"Make the men sit down." And according to Mark 6:40, "They sat down in ranks, by hundreds, and by fifties." "God is not the author of confusion . . . Let all things be done decently and in order" (1 Cor. 14:33, 40).

Sit down. Cease from your own fleshly activity. Cease from the workings of the flesh. We need to be quiet; we need to be cut away from the arm of flesh, from the use of carnal, fleshly weapons. "Be still, and know that I am God" (Psa. 46:10). "Study to be quiet" (1 Thess. 4:11), to be adorned with "the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3:4). "In quietness and in confidence shall be your strength" (Isa. 30:15).

I know from the letters we receive that God causes some of His children to sit down. How? Through sickness. You have been so busy that you have not had time to talk to God, to meditate on His Word and to let it lead you. All right, God, permits sickness to come your way; He puts you on your back that you might be quiet. Or maybe it is the loss of a job, the loss of income. For His glory and for our good God permits us to be cut away from trusting temporal things in order that we might lean a little bit more upon the Lord. Mark 6:39 tells us that where the men sat down the grass was green. So the Lord 'maketh us to lie down in green pastures and leads us beside the still waters' (Psa. 23:3). You must lie down and cease from your own activities if you are to be ready for His great spiritual blessing.

I can hardly read verse 11 without thanksgiving. Will you notice it? "And Jesus took the loaves . . ." Jesus—the Creator; He by whom all things consist—reached out His hand and took from the little lad five barley cakes and two small fishes. He used all that the lad had.

Didn't God use the tears of a babe lying in a little ark in the bulrushes to move the heart of Pharaoh's daughter? Didn't God use the shepherd's rod to work mighty miracles in Egypt? Didn't God use David's sling and a stone to slay the boasting Goliath? Didn't God use a little maid to bring the mighty man Naaman to Elisha for healing?

Yes, God does not despise the little things. "O thou of little faith! Be obedient, and let Jesus take your personality, take your

mind and soul and body and make you strong to the pulling down of the mighty works of men. He loves to take the weak things and the foolish things and confound the wise.

### God Uses Human Instruments

Now, notice that our Lord did not work independently of the barley cakes. He could have rained tons of manna from the skies and caused flocks of quail to light there on the mountain side for them to eat. But, no, He took the loaves—what the lad had—and fed the multitude.

Note still further, please: He gave thanks and then distributed to His disciples, and His disciples gave to the multitudes. There is a great lesson here. God is pleased to use human instruments as tools for spiritual blessings. Doesn't 1 Corinthians 3:9 say, "We are labourers together with God." Christ fed the multitude through His disciples. Notice please: His was the increase; theirs the distribution. One plants, another waters, but God gives the increase.

Mark 6:41 gives us some beautiful additional thoughts along this line. "And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all."

I wish I were a good student of the original language, but I am told that the word *brake* gives the thought of an instantaneous act. He broke and then He gave. The word *gave* signifies continuation, or continuous action. As He brake, instantly new barley loaves came into being. He gave continuously, the miracle continuing until all were filled. Christ supplied the bread; the disciples distributed it so much as they would.

### Plenty for All: "As Much as They Would"

I do not know how strong your faith is today. I do not know what problem you are facing. I do not know what circumstance or distressing situation you are up against. But underline those words: "as much as they would." Listen, doubting, halting, weak child of God; what is your need? Christ said, ". . . as much as they would!" He places no limit. According to your faith and obedience to His Word, "my God shall supply all your need according to his riches in glory by Christ Jesus."

Are you tired? Are you tried? Are you tested? Are you weak? Are you bereaved? Are you desolate? The God of all comfort says, ". . . as much as ye would." God will supply. His grace is sufficient!

And listen to me, my friend in sin, guilty before God, bowed down with a load of sin: your need is as high as the highest mountain and as deep as the deepest sea. Your sins are piled up until you are just crushed, without hope and without God. The chains and cords of sin are tighter than ever before. Listen! ". . . as much as ye would!" Look to the Lamb of God which taketh away the sin of the world and hear Him say, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28); "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

"They were filled." Philip had said, ". . . that every one of them may take a little." But now they are all filled. Doesn't John 6:35 say, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst"? As much as you want! Be clothed! Be cleansed! Confess your sins and unbelief. Be filled with God's Word and with the Holy Spirit, for He "satisfieth the longing soul, and filleth the hungry soul with goodness."

No waste! After the multitude were filled Jesus said, "Gather up the fragments that remain, that nothing be lost" (vs. 12). Gather up the idle moments. Gather up the lost hours. Let nothing be

## WITH THE Evangelists

By the Editor

We are glad to have letters from the evangelists and give you three of them this week.

### Evangelist Louis Wunneburger Reports Greenville, Texas, Revival

The following fine letter came from Evangelist Louis Wunneburger of P. O. Box 510, Austin, Texas.

"Dear Dr. Rice:

"I want to congratulate you upon the addition of Dr. John L. Hill to your group of judges for the Sword Book Club.

"You may be interested, also, in knowing that I have just closed a blessed revival with the First Baptist Church, Greenville, Texas, on this last Sunday night. Once again, we have seen that the days of the old-time revivals is not passed.

"The day service attendance, for the second week, was above 200 every day and the last day we had 307 people present. On Saturday night of the second week we had the auditorium packed. After we had dismissed the service, others were saved and we called the church to order to receive them. Then, when we had given them the hand of fellowship, we dismissed the second time. But soon there were others saved and the church was again called to order and these were received. And, when we sought to dismiss the third time, the people were loathe to go home so we just stayed until 3:00 o'clock Sunday morning!

"Again the power of God was mighty to bless in the service Sunday night. After the baptismal service, the people were dismissed and we were shaking hands with those who had come forward during the invitation, when another man was gloriously saved and wanted to be baptized 'the same hour of the night'; so we had the second baptismal service on the closing Sunday night! Praise God from whom

lost, the time is short! Gather up the neglected duties. Let there be no waste. Occupy until Jesus comes!

Now a word of personal testimony. "Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten" (vs. 13). Listen to me. For thirty-two years I have, by the grace of God, tried to pour out and feed the multitudes with the bread of life. Jesus has taken this poor loaf, weak as he is, and has fed multitudes; and as there was one basket over for each of the twelve disciples, so it has been with me. Every time I close a broadcast after passing out the bread of life there is a basketful for my own soul! Hallelujah! He satisfies my life!

Where are you today? Be honest now: is there a longing in your heart to be saved? Jesus passes by. He says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). Is there a longing in your heart to eat of this bread of life? Christ says you will never hunger if you taste, if you appropriate it. ". . . as much as ye would!" No matter how high or dark or damnable your sins are, God says, "I'll make them as white as snow." He says, "You'll have peace with Me through my work on Calvary's cross."

How about it, friend? God says, "I'm not willing that any should perish but that all should come to repentance" (II Peter 3:9). He says, "Him that cometh to me I will in no wise cast out" (John 6:37). Will you take God at His Word? Will you in your heart say, "God, be merciful to me a sinner and save me for Christ's sake"? Jesus is speaking to you. Open your heart and let Him come in!

all blessings flow!"

### Evangelist Douglas Winn Reports 52 Professions of Faith in Six Nights

Evangelist Douglas Winn of 911 Myrtle Road, Martinsville, Virginia, writes of his meeting at Dover Baptist Church, Star, North Carolina, as follows:

"Dear Dr. Rice:

"Last night I dreamed of seeing you in a great revival. In the dream I was sitting with my wife on the front seat listening to you as you poured out your heart for lost sinners. Thank God for the

revivals He is giving you over this land!

"You will rejoice with me in the great victory the Lord was pleased to give at the Dover Baptist Church of Star, North Carolina. Fifty-two precious souls came to Christ in six nights. The building was packed nightly with many standing on the outside. There were as many as a hundred people standing around the doors and windows.

"One woman came one night with her baby in her arms to convert. (Continued on Page 7)

## The Editors in Revivals

By EDITOR JOHN R. RICE

As this issue of THE SWORD OF THE LORD is prepared, the Associate Editor, Evangelist Wm. H. Rice, is in a revival campaign with the People's Church, Truro, Nova Scotia. Brother Bill; Emil Aanderud, song leader, and the editor's daughter, Miss Jessie Ruth Rice, pianist, flew from Wheaton to Nova Scotia in Brother Bill's Bellanca four-seater plane.

Jessie Ruth writes that they have had "several conversions and a good many rededications." She said, "Saturday night an old man about sixty-five or seventy was saved. He cried and prayed so loud that we could hardly continue the invitation. Right away he bought a new shirt and tie, and at 8:00 Sunday morning he was waiting for the church to open. He came to Uncle Bill again yesterday and kept saying, 'You hit me here!' pointing to his heart. The people here say he hasn't been to any kind of a church for years."

I trust that they will have a wonderful closing to the revival.

I am in a city-wide campaign at Stroud, Oklahoma, a town of about 3,500 people, between Tulsa and Oklahoma City on Highway 66. The Methodist, Baptist, Christian, Nazarene, Assembly of God and Church of God churches with their pastors, are actively cooperating in the revival. Actually the organization is principally composed of laymen. Mr. C. W. Wright, superintendent of schools, is chairman of the campaign. Prominent business and professional men are active. Seats for 900 are prepared on the big lawn adjoining the First Christian Church, and a choir has a Sunday School building for a background. Gospel singer John H. Cargill is in charge of the music. We have nine days yet to go of a three weeks' campaign, closing September 11.

We have not yet had the great breaking out of revival power which we expect. The whole town is stirred; there is much talk of the revival. People have attended from Tulsa, from Oklahoma City, and some fifteen or twenty other towns. Crowds are large. Many unsaved people are attending. This morning twenty-six professed faith in Christ in the children's meeting, which was for those from eight to sixteen years of age. Last night there were three professions; the night before there were six. In one week-day morning service there were three. One well-known contractor found Christ at the men's breakfast. During the revival, the men meet three mornings weekly in the Methodist church basement for breakfast and a gospel service, from 7:00 to 8:00.

The great problem about having a big revival in this area is, in my judgment, that church people generally are worldly and are rather startled to hear preaching against the movies, against tobacco, against dancing, and the unequal yoke. We believe that in the next nine days many, many sinners will find Christ. Most of the time during the first half of

the meeting we have preached to Christians.

Closing here Sunday, September 11, we begin in the Third Baptist Church of Owensboro, Kentucky, on Tuesday night, September 13.

Evangelist Bill Rice, associate editor, begins a revival campaign with the Grace Baptist Church in Binghamton, New York, and then, God willing, after his campaign with the local church, he and I will go together in a city-wide campaign in a big downtown auditorium in Binghamton, for a week or more.

We covet the prayers of all God's people for our revival work, and for the heavy burdens of THE SWORD OF THE LORD work.

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## Dr. Bob Jones, Sr., Commends the Sword

(Continued from Page 1)

blessing the paper had been to them!

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And they are going to read that paper every week and write a review of every sermon in it. That means we are going to get about one thousand copies a week of **THE SWORD OF THE LORD** to circulate among our preacher boys.

"Added to that, we are going to require every preacher boy on side reading in that **Practical Instruction** class to read Dr. Rice's book, **PRAYER—Asking and Receiving**. We are going to start our preachers on praying and then let them see how God's useful preachers preach so they can get an idea about preaching. Now one has to hear preaching, has to come in contact with preachers, to become a preacher. Whenever an evangelist comes along, you have other evangelists to spring up. This country has a dearth of great preaching. You can count on the fingers of your hands the great preachers of this nation. We don't have many. They are scarce. We had just as well face it; there is no use to cover it up. We have not been training preachers in this country. In America for the last thirty or forty years we have been training theologians and training preachers to be executives, not to be preachers. We have not trained many preachers in America. They are educated men, good men, but they have not been trained to preach.

"Now this country needs some preachers, and we are going to train them at Bob Jones University. So we are getting these papers and requiring our boys to read them.

"You can't do as much for your pastor or any of your members in any way I know as to put this paper in their hands. Now I asked for the privilege of saying this.

"I don't know whether I ought to say this, but Dr. Rice is trying to work out something that I hope he will be able to work out. He told me he is trying to get, if he can get the right kind, thirty-six sermons from thirty-six men who are dead—great evangelistic sermons, to begin running about the first of September. In these weekly papers he will also carry a sermon by some living preacher. I said, 'That is just what I want my preacher boys to get.'

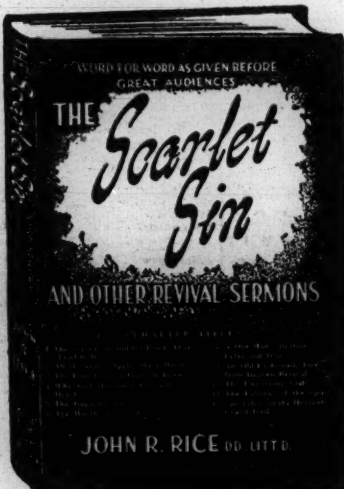
"I hope you will take **THE SWORD OF THE LORD**, and I hope you will send it to as many

people as you can. By the way, Dr. Rice, I subscribed for twenty at Lake Louise; I want to send twenty more here. I will use the Lord's money that way. I would like to see at least one thousand subscriptions gotten during this conference here at Siloam Springs. And that ought to be easy. Dr. Rice, didn't you say somebody gave one hundred subscriptions just today? Now we ought to get one thousand.

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By DR. JOHN R. RICE

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4. Why God Hardened Pharaoh's Heart
5. The Unpardonable Sin
6. The Worth of a Soul
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### From the Author's Preface:

"It is with a lump in my throat and with a hilt in my heart that I plead for your charity in reading these sermons. If the dear Lord will give you a little of the breathless hush that fell on the audience in the large music hall in Cleveland, Ohio, in March, 1945, when God helped me to preach on 'The Worth of a Soul' and when some thirty people turned to the Lord for salvation as I preached the very words of the message given in this book, I shall be happy. Twenty-three came to Christ as I preached the sermon, 'The Unpardonable Sin,' in Binghamton, New York, in February, 1936, in a union campaign. What a blessing from God we had that day! It was in Seattle in a union campaign of some sixty churches that I preached the sermon, 'The Fullness of the Holy Spirit,' pleading with the people to seek the power of God. That campaign resulted in 430 public professions of faith in Christ, first-time professions, with 67 others who came as backsliders restored and others saved in personal conversation and in several churches and in the jail. Hundreds of people were saved as these sermons were preached. These services were marked oftentimes by many tears, by audiences deeply moved by the power of the Holy Spirit. So it is my simple, earnest prayer that the dear Lord who saw fit to bless them when preached will bless them now to the heart of every reader. Their faults are many, but they do tell the story of a great salvation and of a wonderful Saviour, and so I send them forth, with sorrow over their mistakes and yet with a glad hope that God will use them to save souls and transform the lives of many of His saints."

All these sermons were first printed in "America's foremost evangelistic weekly," **THE SWORD OF THE LORD**.

Get this book for young people. Preachers will read it with tremendous interest. Give it to relatives and friends. We believe that hardened sinners will read these messages because of their plainness, their holy boldness, and their spiritual passion. God grant that many such may be saved!

12

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## Hebrew Christians Weep For Joy



The Rev. Jacob Peltz  
Ph.D., B.D.

From Leipzig, Germany, this touching note is contained in a long letter of gratitude: "Your rich food package arrived. Its excellent contents brought tears to our eyes. My wife fell on my neck for joy. We prayed very much in our great need, and we are so glad you also sent us a package of clothing."

### Great Need from Great Suffering

Another Hebrew Christian housewife from Frankfurt, Germany, is also overjoyed. She writes: "Great is our joy over your wonderful package. We thank you from our deepest heart. The precious rice, the coffee beans, the wonderful cocoa and sugar, the good meat and fat and other precious things in your parcel make us infinitely grateful. May God reward the American friends who help those of us who have suffered so much in the concentration camps."

Similar moving notes of gratitude are contained in other letters for our food shipments and other forms of relief in Europe. This ministry helps to feed the undernourished Hebrew Christians, to sustain them in their faith, and to encourage the spread of the Gospel. We earnestly appeal for your prayers and gifts to support our Christlike ministry on behalf of His needy brethren. Matt. 25:31-46.

\$ 5.00 will pay for a nutritious food parcel.

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A folder of "News Letters from Hebrew Christians in Europe" sent on request.

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# The Throne of Grace

(Continued from Page 2)

You and I, the people of God, have a permit, a passport to come before the throne of Heaven at any time we will, and we are encouraged to come there with great boldness; but still let us not forget that it is no mean thing to be a courtier in the courts of Heaven and earth, to worship Him who made us and sustains us in being. Truly, when we attempt to pray, we may hear the voice saying, out of the excellent glory, "Bow the knee." From all the spirits that behold the face of our Father who is in Heaven, even now I hear a voice which saith, "Oh, come let us worship and bow down, let us kneel before the Lord our Maker; for he is our God, and we are the people of his pasture and the sheep of his hand. O worship the Lord in the beauty of holiness; fear before him all the earth."

## II. Grace

Lest the glow and brilliance of the word "throne" should be too much for mortal vision, our text now presents us with the soft, gentle radiance of that delightful word—"GRACE." We are called to the throne of grace, not to the throne of law. Rocky Sinai once was the throne of law, when God came to Paran with ten thousand of His holy ones. Who desired to draw near to that throne? Even Israel might not. Bounds were set about the mount, and if but a beast touched the mount, it was stoned or thrust through with a dart. O ye self-righteous ones who hope that you can obey the law, and think that you can be saved by it, look to the flames that Moses saw, and shrink, and tremble, and despair. To that throne we do not come now, for through Jesus the case is changed. To a conscience purged by the precious blood there is no anger upon the throne, though to our troubled minds—

"Once 'twas a seat of burning wrath,  
And shot devouring flame;  
Our God appeared consuming fire,  
And jealous was his name."

And, blessed be God, we are not this morning to speak of the throne of ultimate justice. Before that we shall all come, and as many of us as have believed

will find it to me a throne of grace as well as of justice; for, He who sits upon that throne shall pronounce no sentence of condemnation against the man who is justified by faith. It is a throne set up on purpose for the dispensation of grace; a throne from which every utterance is an utterance of grace; the sceptre that is stretched out from it is the silver sceptre of grace; the decrees proclaimed from it are purposes of grace; the gifts that are scattered adown its golden steps are gifts of grace; and He that sits upon the throne is grace itself. It is the throne of grace to which we approach when we pray; and let us for a moment or two think this over, by way of consolatory encouragement to those who are beginning to pray; indeed, to all of us who are praying men and women.

If in prayer I come before a throne of grace, then the faults of my prayer will be overlooked. In beginning to pray, dear friends, you feel as if you did not pray. The groanings of your spirit when you rise from your knees are such that you think there is nothing in them. What a blotted, blurred, smeared prayer it is. Never mind; you are not come to the throne of justice, else when God perceived the fault in the prayer He would spurn it,—your broken words, your gaspings, and stammerings are before a throne of grace. When any one of us has presented his best prayer before God, if he saw it as God sees it, there is no doubt He would make great lamentation over it; for there is enough sin in the best prayer that was ever prayed to secure its being cast away from God. But it is not a throne of justice I say again, and here is the hope for our lame, limping supplicants. Our condescending King does not maintain a stately etiquette in His court like that which has been observed by princes among men, where a little mistake or a flaw would secure the petitioner's being dismissed with disgrace. Oh, no; the faulty cries of His children are not severely criticised by Him. The Lord High Chamberlain of the palace above, our Lord Jesus Christ, takes care to alter and amend every prayer before He presents it, and He makes the prayer perfect with His perfection, and prevalent with His own merits. God looks upon the prayer, as presented through Christ, and forgives all its own inherent faultiness. How this ought to encourage any of us who feel ourselves to be feeble, wandering and unskillful in prayer.

If you cannot plead with God as sometimes you did in years gone by, if you feel as if somehow or other you had grown rusty in the work of supplication, never give over, but come still, yea and come oftener, for it is not a throne of severe criticism, it is a throne of grace to which you come.

Then, further, inasmuch as it is a throne of grace, the faults of the petitioner himself shall not prevent the success of the prayer. Oh, what faults there are in us! To come before a throne how unfit we are—we that are all defiled with sin within and without! Ah, I could not say to you, "Pray," not even to you saints, unless it were a throne of grace, much less could I talk of prayer to you sinners; but now I will say this to every sinner here, though he should think himself to be the worst sinner that ever lived, cry unto the Lord and seek Him while He may be found. A throne of grace is a place fitted for you: go to your knees; by simple faith go to your Saviour, for He, He it is who is the throne of grace. It is in Him that God is able to dispense grace unto the most guilty of mankind. Blessed be God, neither the faults of the prayer nor yet of the suppliant shall shut out your petitions from the God who delights in broken and contrite hearts.

If it be a throne of grace, then the desires of the pleader will be interpreted. If I cannot find words in which to utter my desires, God in His grace will read my desires without the words. He takes the meaning of His saints, the meaning of their groans. A throne that was not gracious would not trouble itself to make out our petitions; but God, the infinitely gracious One, will dive into the soul of our desires, and He will read there what we cannot speak with the tongue.

Have you never seen the parent, when his child is trying to say something to him, and he knows very well what it is the little one has got to say, help him over the words and utter the syllables for him, and if the little one has half-forgotten what he would say, you have seen the father suggest the word; and so the ever-blessed Spirit, from the throne of grace, will help us and teach us words, nay, write in our hearts the desires themselves. We have in Scripture instances where God puts words into sinners' mouths. "Take with you words," saith he, "and say unto him, Receive us graciously and love us freely." He will put the desires and put the expression of those desires into your spirit by His grace; He will direct your desires to the things which you ought to seek for; He will teach you your wants, though as yet you know them not; He will suggest to you His promises that you may be able to plead them; He will, in fact, be Alpha and Omega to your prayer, just as He is to your salvation; for as salvation is from first to last of grace, so the sinner's approach to the throne of grace is of grace from first to last. What comfort is this! Will we not, my dear friends, with the greater boldness draw near to this throne, as we suck out the sweet meaning of this precious word, "the throne of grace"?

If it be a throne of grace, then all the wants of those who come to it will be supplied. The King from off such a throne will not say, "Thou must bring to Me gifts, thou must offer to Me sacrifices." It is not a throne for receiving tribute; it is a throne for dispensing gifts. Come, then, ye who are poor as poverty itself; come ye who have no merits and are destitute of virtues, come ye who are reduced to a beggarly bankruptcy by Adam's fall and

by your own transgressions; this is not the throne of majesty which supports itself by the taxation of its subjects, but a throne which glorifies itself by streaming forth like a fountain with floods of good things. Come ye, now, and receive the wine and milk which are freely given, yea, come buy wine and milk without money and without price. All the petitioner's wants shall be supplied, because it is a throne of grace.

"The throne of grace." The word grows as I turn it over in my mind, and to me it is a most delightful reflection that if I

come to the throne of God in prayer, I may feel a thousand defects, but yet there is hope. I usually feel more dissatisfied with my prayers than with anything else I do. I do not believe that it is an easy thing to pray in public so as to conduct the devotions of a large congregation aright. We sometimes hear persons commended for preaching well, but if any shall be enabled to pray well, there will be an equal gift and a higher grace in it.

But, brethren, suppose in our prayers there should be defects of

(Continued on Page 8)

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## WITH THE Evangelists

By the Editor

(Continued from Page 4)  
fess she had been a sinful Christian, and the next night her husband was saved. One drunkard who had just had delirium tremens two days before came to Christ with a broken heart crying out for freedom from the chains of sin. I have no idea how many Christians there were who came to confess sin.

"One night as I prayed in a wooded grove near the church I promised the Lord I would spend that night in prayer at that place if as many as eleven were saved that night. To the glory of God, fifteen came to receive the Lord Jesus at that service! Dr. Ernest Hancock, the pastor of this church, is a spiritual giant, a great Bible preacher, and one of the most unusual men of prayer I have ever seen.

"Surely if God's people will pay the price we are on the verge of a mighty spiritual awakening. In my last meeting at the Sandusky Street Baptist Church in Pittsburgh, Pennsylvania, two Roman Catholic priests came to a service when I preached on 'The Grace of God.' This week I am in meetings here in my home

town and request the prayers of the staff there.

"Truly I love you in the Lord. God bless you."

### Evangelist Ray Cutchin Greatly Blessed in Revivals

Evangelist Ray Cutchin graduated last June from Bob Jones University. During his three years at the University he won some seven hundred souls to Christ. He is now full time in the work of an evangelist and being greatly blessed of God. Those who would like to write to him may write him in care of The Sword of the Lord, 214 West Wesley Street, Wheaton, Illinois. Brother Cutchin wrote August 24, saying:

"Dear Brother Rice:

"Let me thank you for all you have done, and are doing for me. We sincerely appreciate your prayers and the way you have helped us get meetings. We pray the Lord will richly bless and reward you for all you do for evangelists.

"We went back to Cripple Creek, Virginia, for a two-week meeting. There was very little preparation and less cooperation. The Lord blessed with thirty souls saved.

"After closing on Sunday we opened in Trenton, Florida, on Wednesday. The Lord gave us a wonderful twelve-day meeting with Brother W. T. Rycroft. We had thirty-one or thirty-two de-

cisions for Christ and many rededications. Brother Rycroft baptized twenty Sunday and there are more to be baptized next Sunday. Though Brother Rycroft said that we would write to you telling about the meeting, I want to tell you a few things.

"... There was much conviction and many came in tears to trust Christ. About nine or ten church members were saved. After the meeting had closed Sunday night and we had gone to bed, a man and his wife knocked at the pastor's door. A few minutes later Rev. Rycroft called me saying that a man wanted to see me. It was two a. m. A woman who had been saved in the meeting had brought her husband to get saved. He had been to the meeting once or twice, and I knew that he was under conviction. She told me that he just couldn't sleep and felt like he was going to die. She had tried to tell him how to be saved, but he couldn't get it straight and finally asked her to take him to the preacher. They borrowed a truck and drove about four miles to the pastor's home.

"When I shook hands with him, he said, 'Preacher, I've been a bad fellow and never had prayed.' His wife had previously told me that he was a drunkard. His eyes were bloodshot and his hair was disheveled. But the Lord Lord sure had him ready to be saved. After showing him a few

## 690 CONVERSIONS AND REDEDICATIONS IN JUNE AND JULY

### WITH SWORD EXTENSION DEPARTMENT!

By EVANGELIST BILL RICE, Associate Editor

Although the months of June and July were vacation months for many pastors, the Film Evangelists on the Sword Extension Staff found them to be fruitful months. Some of our men supplied pulpits for vacationing pastors in the mornings and showed the films in the evening services. Other men showed films during mid-week services, in training schools, federal prisons, etc., with the grand total of 690 conversions and rededications. And this does not include the fine reports of the regular evangelists on the staff.

#### Outstanding Services

There were a number of outstanding services across the nation. Walter Handford (son-in-law of the editor) showed Sword films in the Oklahoma Boy's Training School which resulted in deep conviction upon the entire audience and some twenty to twenty-five public decisions for

Scriptures, he was wonderfully saved. He looked like a different person.

"We begin in Birmingham Sunday for eight days. Next meeting is in Illinois, beginning September 19. We pray for you and the work often."

Christ.

The Boice-Plew Team had a service with Youth for Christ in Cortland, New York, with three conversions and six rededications. When one of the converts—a lady of sixty-five—came forward, her daughter, said with tears of joy streaming down her face, "I have been praying for Mom for thirteen years!"

Evangelist Fred Bloomer made a tour of the Carolinas and had many conversions and rededications. In a single service in the Brookdale Baptist Church, Concord, North Carolina, thirty-five young people came forward to dedicate their lives to the service of the Lord. Twenty-seven came forward in another service in Winston-Salem and twenty-three in Columbia, South Carolina. In fact, Mr. Bloomer reports a number of conversions and rededications in almost every service conducted in the Carolinas.

Evangelist Charles Himes also had many blessed services in the South, with thirteen rededications in Decatur, Alabama, eleven in Atlanta, Georgia, two conversions and six rededications at the First Baptist Church in Courtland, Alabama, one conversion and nine rededications in the New Prospect Baptist Church, Inman, South Carolina, and a number of conversions and rededications in other churches where he ministered with the films.

#### Evangelist J. Oscar Wells Reports Two Fine Revivals

Evangelist J. Oscar Wells conducted a revival campaign with the Union Baptist Church, Estherville, Iowa, with blessed results. I have twice been in the same church for revival services and well know the difficult situation that exists there. Yet God graciously gave twenty-three conversions and fifty-seven rededications!

From Estherville, Mr. Wells went to Watauga, Tennessee, where there was an even greater harvest of souls. Twenty-seven were saved and there were twelve rededications.

#### Evangelist Kenneth Chapman Reports Two Blessed Revivals

We have been thoroughly delighted with the ministry of Kenneth Chapman. He and I attended the Moody Bible Institute together and it has been thrilling to see him grow in grace and usefulness. Mr. Chapman is certainly no "softie" but works hard and fearlessly in each campaign. In two recent revivals in Missouri and Arkansas there were forty-four conversions and 118 rededications for which we earnestly praise the Lord.

#### Three Great Preaching Films Available for Your Church

The three Sword films used by our staff are preaching films. Thousands of people from coast-to-coast have heard the Rice brothers preach these sermons in person in great revival campaigns. Now your church, regardless of size, can enjoy hearing Evangelists John Rice and Bill Rice via sound films. A Sword Film Evangelist will gladly come to your church to show these films without any set price whatsoever. He only asks that an offering be taken for him.

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"I Am The Way," an illustrated sermon by Evangelist Bill Rice to the unsaved.

"He That Winneth Souls is Wise," an illustrated sermon on soul winning by Dr. John R. Rice.

Why not see if several other churches in your neighborhood would not like to have a film evangelist come to show these films just before or after a showing in your church and then write us to let us know? For dates and further information write me, Evangelist Bill Rice, 214 West Wesley St., Wheaton, Illinois

# TWO Best Sellers!

Here are two remarkable books—both best sellers in the religious field, with many thousands of copies sold. Written by Dr. John R. Rice, they present Bible truths in a startlingly simple, pungently clear style. Backing up every theory with Scripture and examples from personal practice and observation, Dr. Rice pounds home his points with convincing, convicting sureness, yet with delicacy and tender feeling. They are authoritative, Scriptural, scholarly, yet intensely practical.

One of the most remarkable facts about these two handbooks is the acclaim they have received from Christian leaders. Both have been praised by distinguished men of every leading denomination! Both have been read, wept over, rejoiced in—read and re-read and passed on!

### PRAYER — Asking and Receiving

Twenty-one chapters, 328 large pages on every phase of prayer, answers to prayer, hindrances to prayer, praying through, prayer and fasting, praying for healing, miracles in answer to prayer, the sin of prayerlessness, etc.

The King's Business said: "This is a great work on the subject of prayer. The author is a man who believes in and who practices a fervent prayer life. It is a very exhaustive study, each one of the twenty-one chapters giving evidence of much prayer and research, and then the conclusions are clinched by real-life stories."

Christian Herald: "Bible-based... It bristles with good stories and illustrations; it reads easily but it has deep, rolling undertones which linger in your heart."

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Sunday School Times said: "It is probably one of the best and most complete discussions of these topics from the Bible viewpoint that has been written—certainly in recent years. It is marked by tenderness, sympathy, warmth of feeling, a sense of humor, and yet strict adherence to the Scriptures."

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## The Throne of Grace

(Continued from Page 6)

knowledge; it is a throne of grace, and our Father knoweth that we have need of these things. Suppose there should be defects of faith: He sees our little faith and still doth not reject it, small as it is. He doth not in every case measure out his gifts by the degree of our faith, but by the sincerity and truthness of faith. And if there should be grave defects in our spirit even, and failures in the fervency or in the humility of the prayer, still, though these should not be there and are much to be deplored; grace overlooks all this, forgives all this, and still its merciful hand is stretched out to enrich us according to our needs. Surely this ought to induce many to pray who have not prayed, and should make us who have been long accustomed to use the consecrated art of prayer, to draw near with greater boldness than ever to the throne of grace.

### III. Grace Enthroned

But, now regarding our text as a whole, it conveys to us the idea of **GRACE ENTHRONED**. It is a throne, and who sits on it? It is grace personified that is here installed in dignity. And, truly, today grace is on a throne. In the gospel of Jesus Christ grace is the most predominant attribute of God. How comes it to be so exalted? We reply, well, grace has a throne by conquest. Grace came down to earth in the form of the Well-beloved, and it met with sin. Long and sharp was the struggle, and grace appeared to be trampled under foot of sin; but grace at last seized sin, threw it on its own shoulders, and, though all but crushed beneath the burden, grace carried sin up to the cross and nailed it there, slew it there, put it to death for ever, and triumphed gloriously. For this cause at this hour grace sits on a throne, because it has conquered human sin, has borne the penalty of human guilt, and overthrown all its enemies.

Grace, moreover, sits on the throne because it has established itself there by right. There is no injustice in the grace of God. God is as just when He forgives a believer as when He casts a sinner into Hell. I believe in my own soul that there is as much and as pure a justice in the acceptance of a soul that believes in Christ as there will be in the rejection of those souls who die impenitent, and are banished from Jehovah's presence. The sacrifice of Christ has enabled God to be just, and yet the justifier of him that believeth. He who knows the word "substitution," and can spell its meaning aright, will see that there is nothing due to punitive justice from any believer, seeing that Jesus Christ has paid all the believer's debts, and now God would be unjust if He did not save those for whom Christ vicariously suffered, for whom His righteousness was provided, and to whom it is imputed. Grace is on the throne by conquest, and sits there by right.

Grace is enthroned this day, brethren, because Christ has finished His work and gone into the heavens. It is enthroned in power. When we speak of its throne, we mean that it has unlimited might. Grace sits not on the footstool of God; grace stands not in the courts of God, but it sits on the throne; it is the regnant attribute; it is the king today. This is the dispensation of grace, the year of grace: grace reigns through righteousness unto eternal life. We live in the era of reigning grace, for seeing He ever liveth to make intercession for the sons of men, Jesus is able also to save them to the uttermost that come unto God by Him.

Sinner, if you were to meet grace in the by-way, like a traveller on his journey, I would bid you make its acquaintance and ask its influence; if you should meet grace as a merchant on the exchange, with treasure in his hand, I would bid you court its friendship, it will enrich you in the hour of poverty; if you should see grace as one of the peers of Heaven, highly exalted, I would

bid you seek to get its ear; but, oh, when grace sits on the throne, I beseech you close in with it at once. It can be no higher, it can be no greater, for it is written "God is love," which is an alias for grace. Oh, come and bow before it; come and adore the infinite mercy and grace of God. Doubt not, halt not, hesitate not. Grace is reigning; grace is God; God is love. There is a rainbow round about the throne like unto an emerald, the emerald of His compassion and His love. O happy souls that can believe this, and believing it can come at once and glorify grace by becoming instances of its power.

### IV. Sovereign Grace

Lastly, our text, if rightly read, has in it **SOVEREIGNTY RESPLENDENT IN GLORY—THE GLORY OF GRACE**. The mercy seat is a throne; though grace is there, it is a throne. Grace does not displace sovereignty. Now, the attribute of sovereignty is very high and terrible; its light is like unto a jasper stone, most precious, and like unto a sapphire stone, or, as Ezekiel calls it, "the terrible crystal." Thus saith the King, the Lord of hosts, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." "Who art thou, O man, that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?"

"Hath not the potter power over the clay to make of the same lump one vessel unto honour and another unto dishonour?" But, ah! lest any of you should be downcast by the thought of His sovereignty, I invite you to the text. It is a throne,—there is sovereignty; but to every soul that knows how to pray, to every soul that by faith comes to Jesus, the true mercy seat, divine sovereignty wears no dark and terrible aspect, but is full of love. It is a throne of grace; from which I gather that the sovereignty of God to a believer, to a pleader, to one who comes to God in Christ, is always exercised in pure grace. To you, to you who come to God in prayer, the sovereignty always runs thus: "I will have mercy on that sinner; though he deserves it not, though in him there is no merit, yet because I can do as I will with my own, I will bless him, I will make him my child, I will accept him; he shall be mine in the day when I make up my jewels."

There are these two or three things to be thought of, and I have done. On the throne of grace sovereignty has placed itself under bonds of love. God will do as He wills; but, on the mercy-seat, He is under bonds—bonds of His own making, for He has entered into covenant with Christ, and so into covenant with His chosen. Though God is and ever must be sovereign, He never will break His covenant, nor alter the word that is gone out of His mouth. He cannot be false to a covenant of His own making.

When I come to God in Christ, to God on the mercy-seat, I need not imagine that by any act of sovereignty God will set aside His covenant. That cannot be: it is impossible.

Moreover, on the throne of grace, God is again bound to us by His promises. The covenant contains in it many gracious promises, exceeding great and precious. "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you." Until God had said that word or a word to that effect, it was at His own option to hear prayer or not, but it is not so now; for now, if it be true prayer offered through Jesus Christ, His truth binds Him to hear it. A man may be perfectly free, but the moment he makes a promise, he is not free to break it; and the everlasting God wants not to break His promise. He delights to fulfil it. He hath declared that all His promises are yea and amen in Christ Jesus; but, for our consolation when we survey God under the high and terrible aspect of a sovereign, we have this to reflect on, that He is under covenant bonds of promise to be faithful to the souls that seek him. His throne must be a throne of grace to His people.

And, once more, and sweetest thought of all, every covenant promise has been endorsed and sealed with blood, and far be it from the everlasting God to pour scorn upon the blood of His dear Son. When a king has given a charter to a city, he may before have been absolute, and there may

have been nothing to check his prerogatives, but when the city has its charter, then it pleads its rights before the king. Even thus God has given to His people a charter of untold blessings, bestowing upon them the sure mercies of David. Very much of the validity of a charter depends upon the signature and the seal, and, my brethren, how sure is the charter of covenant grace. The signature is the hand-writing of God Himself, and the seal is the blood of the Only-begotten. The covenant is ratified with blood, the blood of His own dear Son. It is not possible that we can plead in vain with God when we plead the blood-sealed covenant, ordered in all things and sure. Heaven and earth shall pass away, but the power of the blood of Jesus with God can never fail. It speaks when we are silent, and it prevails when we are defeated. Better things than that of Abel doth it ask for, and its cry is heard.

Let us come boldly, for we bear the promise in our hearts. When we feel alarmed because of the sovereignty of God, let us cheerfully sing—

"The gospel bears my spirit up,  
A faithful and unchanging God  
Lays the foundation for my hope  
In oaths, and promises, and blood."

May God the Holy Spirit help us to use aright from this time forward "the throne of grace." Amen.

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